تفسير الإمام العسكري(عليه السلام)

COMMENTARY OF IMAM AL ASKARI[asws]

التفسير المنسوب إلى الامام ابي محمد الحسن بن علي العسكري (عليهم السلام)

COMMENTARY ASSOCIATED TO THE IMAM ABU MUHAMMAD AL HASSAN BIN ALI AL ASKARI[asws]

PART THIRTEEN

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH THE BENEFICENT THE MERCIFUL

السورة التي يذكر فيها البقرة

THE CHAPTER IN WHICH THE COW IS MENTIONED

(CONTINUED)

قوله عزوجل: " ومن الناس من يعجبك قوله في الحيوة الدنيا ويشهد الله على ما في قلبه وهو ألد الخصام، واذا تولى سعى في الارض ليفسد فيها ويهلك الحرث والنسل والله لا يحب الفساد، واذا قيل له اتق الله أخذته العزة بالاثم فحسبه جهنم ولبئس المهاد "

The Words of the Almighty "*And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making. And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place*" – VERSES 204 TO 206

362 ـ قال الامام (عليه السلام): فلما أمر الله عزوجل في الآية المتقدمة لهذه الآيات بالتقوى سرأ وعلانية، أخبر محمدا (صلى الله عليه وآله) أن في الناس من يظهرها ويسر خلافها، وينطوي على معاصي الله، فقال: يا محمد (ومن الناس من يعجبك قوله في الحيوة الدنيا) باظهاره لك الدين والاسلام، وتزينه بحضرتك بالورع والاحسان (ويشهد الله على ما في قلبه) بأن يحلف لك بأنه مؤمن مخلص مصدق لقوله بعمله (وهو ألد الخصام) شديد العداوة والجدال للمسلمين.

Imam Hassan Al-Askari[asws] said: 'When Allah[azwj] Ordered piety to be observed openly, in the preceding Verses, He[azwj] Informed Muhammad[saww] that there is one among the people who manifests piety, but is opposite to that in secret, and is disobedient to Allah[azwj]. He[azwj] Said: 'O Muhammad[saww]! "*And among men is he whose speech about the life of this world causes you to wonder*" he manifests Islam as his religion in your[saww] presence and decorates it beautifully "*and he calls on Allah to witness as to what is in his heart*" He takes oaths to you[saww] that he is a sincere believer and is true in his speech and deeds "*yet he is the most violent of adversaries*" harbours extreme enmity and is argumentative to the Muslims.

(وإذا تولى) عنك أدبر (سعى في الارض ليفسد فيها) يعصي بالكفر المخالف لما أظهر لك، والظلم المباين لما وعد من نفسه بحضرتك. (ويهلك الحرث) بأن يحرقه أو يفسده، " والنسل " بأن يقتل الحيوان فينقطع نسله (والله لا يحب الفساد) لا يرضى به ولا يترك أن يعاقب عليه.

"*And when he turns back*" Goes away from you[saww] "*he runs along in the land that he may cause mischief in it*" disobeys by his disbelief opposite to what he had displayed and commits open injustice after having promised himself in your[saww] presence. "*and destroy the tilth*" by spoiling it or destroying it "*and the stock*" kills the livestock cuts off their offspring "*and Allah does not love mischief-making*" Allah[azwj] is not Pleased with him and will not Avoid Punishing him.

(وإذا قيل له) لهذا الذى يعجبك قوله (اتق الله) ودع سوء صنيعك. (أخذته العزة بالاثم) الذي هو محتقبه، فيزداد إلى شره شرا، ويضيف إلى ظلمه ظلما. (فحسبه جهنم) جزاءا له على سوء فعله، وعذابا. (ولبئس المهاد) يمهدها ويكون دائما فيها.

"*And when it is said to him*" This man, whose talk you[saww] have found to be strange "*guard against (the punishment of) Allah*" stop this evil of yours. "*pride carries him off to sin*" and that is due to his arrogance, increases the mischief upon his mischief and injustice upon his injustice. "*therefore hell is sufficient for him*" as a recompense for him for his mischievous deeds, and the Punishments "*and certainly it is an evil resting place*" A place wherein he will abide for ever.

363 ـ قال علي بن الحسين (عليهما السلام): ذم الله تعالى هذا الظالم المعتدي ـ من المخالفين ـ وهو على خلاف ما يقول منطوي، والاساءة إلى المؤمنين مضمر، فاتقوا الله عباد الله ـ المنتحلين لمحبتنا ـ وإياكم والذنوب التي قل ما أصر عليها صاحبها إلا أداه إلى الخذلان المؤدي إلى الخروج عن ولاية محمد وعلي والطيبين من آلهما، والدخول في موالاة أعدائهما، فان من أصر على ذلك فأدى خذلانه إلى الشقاء الاشقى من مفارقة ولاية سيد اولى النهى، فهو من أخسر الخاسرين.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Allah[azwj] has Condemned this unjust aggressor - from the adversaries – and he acts in secret against what he says openly, and harbours ill against the believers. Fear Allah[azwj], servants of Allah[azwj]! – Claimants to have love for us[asws] – and beware of the sins which lead the owner of them to depart from the Mastership of Muhammad[saww] and Ali[asws] and the goodly from among their[asws] Progeny[asws], and enter into the friendship of their[asws] enemies. As for the one who commits these, his leaving places him in doubt upon doubt from having separated from the Mastership of the Chief of the intellectuals (Ali Bin Abu Talib[asws]), and becomes the biggest of the losers.

قالوا: يا بن رسول الله وما الذنوب المؤدية إلى الخذلان العظيم؟ قال: ظلمكم لاخوانكم الذين هم لكم في تفضيل علي (عليه السلام)، والقول بامامته، وإمامة من انتجبه ـ الله ـ من ذريته موافقون ومعاونتكم الناصبين عليهم، ولا تغتروا بحلم الله عنكم، وطول إمهاله لكم، فتكونوا كمن قال الله عزوجل: (كمثل الشيطان إذ قال للانسان اكفر فلما كفر قال إني بريء منك إني أخاف الله رب العالمين).

Someone said: 'O son of the Messenger of Allah[saww]! And what is that sin which lead to the great abandonment?' He[asws] said: 'Being unjust to your brothers in religion who are with you in the *Wilayat* of Ali[asws], and who speak about his[asws] Imamate, and the Imamate of those[asws] who have been Chosen by Allah[azwj] from his[asws] Progeny[asws] and are **in agreement with you in being inimical to the *Nasibis***. And do not be arrogant due to the Leniency of Allah[azwj] towards you, and the lengthy adjournment for you, or else you will become like the one about whom Allah[azwj] the Almighty Says: *"Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds" – 59:16*.

ـ قصة عابد بنى اسرائيل: ـ

STORY OF A WORSHIPPER FROM THE CHILDREN OF ISRAEL

كان هذا رجل فيمن كان قبلكم في زمان بني إسرائيل ـ يتعاطى الزهد والعبادة وقد كان قيل له: إن أفضل الزهد، الزهد في ظلم إخوانك المؤمنين بمحمد وعلي (عليهما السلام) والطيبين من آلهما، وإن أشرف العبادة خدمتك إخوانك المؤمنين، الموافقين لك على تفضيل سادة الورى محمد المصطفى، وعلي المرتضى، والمنتجبين المختارين للقيام بسياسة الورى.

And this was about a man who lived in times before you in the time of the Children of Israel – an obedient and ascetic worshipper – and it was said to him: 'The best asceticism, is not to be unjust to your brothers who believe in Muhammad[saww] and Ali[asws] and the goodly from their[asws] Progeny, and the most prestigious worship is for you to serve your believing brothers who are co-incidental with you on the preference of the Chief of Mankind Muhammad[saww] *Al-Mustafa* and Ali[asws] *Al-Murtaza*, the highest ones[asws] with **the jurisdiction over establishing the affairs of the people'**.

فعرف الرجل بما كان يظهر ـ من ـ الزهد، فكان إخوانه المؤمنون يودعونه فيدعى ـ بها ـ أنها سرقت، ويفوز بها، وإذا لم يمكنه دعوى السرقه جحدها وذهب بها.

The people understood what was manifested by this ascetic man, and his believing brothers used to keep wealth in trust with him. But, when they used to come to claim it, he used to say that it had been stolen, and used to usurp it.

وما زال هكذا والدعاوى لا تقبل فيه، والظنون تحسن به، ويقتصر منه على أيمانه الفاجرة إلى أن خذله الله تعالى، وفوضعت عنده جارية من أجمل النساء قد جنت ليرقيها برقية فتبرأ، أو يعالجها بدواء، فحمله الخذلان عند غلبة الجنون عليها على وطيها، فأحبلها.

And, when it was not possible for him to make the claim of theft, he used to fight against their claims and deny them and send them away. When this happened and no claim was entertained by him, and the people used to think good about him and wrote off their claims due to his apparent faith, Allah[azwj] Abandoned him. A family placed with him a beautiful woman suffering from madness, so that he would recite some chants, and for the madness to go away by these chants, or cure her with a supplication. He bore the

abandonment, with the overwhelming madness to take her, and impregnated her.

فلما اقترب وضعها جاءه الشيطان، فأخطر بباله أنها تلد وتعرف بالزنا بها فتقتل، فاقتلها وادفنها تحت مصلاك، فقتلها ودفنها، وطلبها أهلها فقال: زاد بها جنونها فماتت. فاتهموه وحفروا تحت مصلاه، فوجدوها مقتولة مدفونة حبلى مقربة فأخذوه وانضاف إلى هذه الخطيئة دعاوى القوم الكثيرة الذين جحدهم، فقويت عليه التهمة وضويق ـ على الطريق ـ فاعترف على نفسه بالخطيئة بالزنا بها، وقتلها فملئ بطنه وظهره سياطا، وصلب على شجرة.

When the time came near for the pregnancy to be apparent, Satan[la] came over to him and whispered to him: 'This is dangerous. If she gives birth then it will be known that you have committed adultery, and you will be killed. Kill her and bury her under your Prayer Mat'. He killed her and buried her, and when her family came asking for her, he said: 'Her madness increased and she died of the frenzy of it'. They accused him, and dug up under the Prayer Mat. They found her as having being murdered and buried, while in state of giving birth. They arrested him, and on top of this claim against him for this crime, there were many claims from the people, which he had denied. The accusations against him were strong, and on the way he confessed to the crime of having committed adultery with her, and having murdered her. They had him flogged on his stomach and on his back, and crucified him on a tree.

فجاءه بعض شياطين الانس وقال له: ما الذي أغنى عنك عبادة من كنت تعبده وموالاة من كنت تواليه من محمد وعلي الطيبين من آلهما الذين زعموا أنهم في الشدائد أنصارك، وفي الملمات أعوانك. وذهب ما كنت تؤمل هباءا منثورا، وانكشف أحاديثهم لك، وأطماعهم إياك من أعظم الغرور، وأبطل الاباطيل، وأنا الامام الذي كنت تدعي إليه، وصاحب الحق الذي كنت تدل عليه، وقد كنت باعتقاد إمامة غيري من قبل مغرورا فان أردت أن اخلصك من هؤلاء، وأذهب بك إلى بلاد نازحة، وأجعلك هناك رئيسا سيدا فاسجد لي على خشبتك هذه سجدة معترف بأني أنا الملك لا نقادك، لانقذك.

A Satan from among the people came over and said to him: 'What benefit did you get from your worship to the One Whom[azwj] you used to worship and the Mastership which you were in of Muhammad[saww] and Ali[asws] and the goodly from their[asws] Progeny. Since you used to think that they[asws] will be your helpers in adversities, and your supporters in calamities? Your deeds that you used to perform have been scattered like floating dust, and their[asws] narrations have been uncovered to you as false, and their[asws] desires to you were a great deception. And, I am the Imam who is calling to you, and the owner of the truth, which I am proving to you. And, your belief in the Imamate of others before was a deception. I have the intention to finish off this torment from you, and take you to another country and make you a leader, a Chief. Prostrate to me, in the sincere acceptance, that I am the king that will give you salvation'.

فغلب عليه الشقاء والخذلان، واعتقد قوله وسجد له، ثم قال: انقذني. فقال له: إني برئ منك، إني أخاف الله رب العالمين. وجعل يسخر ويطنز به، وتحير المصلوب، واضطرب عليه اعتقاده، ومات بأسوأ عاقبة، فذلك الذي أداه إلى هذا الخذلان.

He was overcome with doubt and abandonment, and expressed belief in his words and prostrated to him. Then he said: 'Save me!' He said to him: 'I am away from you. I am afraid of Allah[azwj] the Lord[azwj] of the worlds'. And, he started making fun of him and chiding him. The crucified man was confused and his beliefs were spoilt and he died in the worst of consequences. That is where this abandonment took him'.

قوله عزوجل: " ومن الناس من يشرى نفسه ابتغاء مرضات الله والله رؤف بالعباد "

The Words of the Almighty "*And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants*" – VERSE 207

364 - قال الامام (عليه السلام): (ومن الناس يشري نفسه) يبيعها (ابتغاء مرضات الله) عزوجل فيعمل بطاعة الله، ويأمر الناس بها، ويصبر على ما يلحقه من الاذى فيها، فيكون كمن باع نفسه، وسلمها مرضاة الله عوضا منها، فلا يبالي ما حل بها بعد أن يحصل لها رضاء ربها (والله رؤف بالعباد) كلهم.

Imam Hassan Al-Askari[asws] said: "*And among men is he who sells himself*" he sold himself "*to seek the pleasure of Allah*" The Almighty, for his performance in the obedience of Allah[azwj], and orders the people by it, and observes patience in whatever adversely affects him from this, and becomes like the one who has sold his self, and submitted to the Pleasure of Allah[azwj] instead of others. He does not care after this of the consequences after having achieved the Pleasure of his Lord[azwj] "*and Allah is Affectionate to the servants*" all of them.

أما الطالبون لرضاه، فيبلغهم أقصى أمانيهم، ويزيدهم عليها ما لم تبلغه آمالهم وأما الفاجرون في دينه فيتأناهم، ويرفق بهم، ويدعوهم إلى طاعته، ولا يقطع من علم أنه سيتوب عن ذنوبه التوبة الموجبة له عظيم كرامته.

As for those that seek His[azwj] Pleasure, He[azwj] Gives them the maximum of their aspirations but also Increases for them more than what they had aspired for. And, as for the wrongdoers in His[azwj] Religion, He[azwj] Shows leniency with them and Deals with them with Kindness and Calls them to His[azwj] obedience,

and doe not Cut them off due to His[azwj] Knowledge that he will repent for his sins, with such repentance, that it will obligate on him great prestige'.

ـ ذكر جلاله قدر بلال ـ

MENTION OF THE LEVEL OF MAJESTY OF BILAL

365 ـ قال على بن الحسين (عليهما السلام): وهؤلاء خيار من أصحاب رسول الله (صلى الله عليه وآله) عذبهم أهل مكة ليفتنوهم عن دينهم، منهم بلال، وصهيب، وخباب، وعمار بن ياسر وأبواه: فأما بلال، فاشتراه أبوبكر بن أبي قحافة بعبدين له أسودين، ورجع إلى النبي (صلى الله عليه وآله) فكان تعظيمه لعلي بن أبي طالب (عليه السلام) أضعاف تعظيمه لابي بكر.

Imam Ali asws Bin Al-Husayn asws said: 'And those who were the best of the companions of the Messenger of Allah saww who were punished by the people of Mecca and were in trials for their religion, among them were Bilal, and Saheeb, and Khabab, and Ammar Bin Yasser and his parents. And as for Bilal, Abu Bakr Bin Qohafa la has bought him in exchange for two of his la black slaves, and he returned to the Prophet saww and used to have more reverence to Ali asws Bin Abu Talib asws than to Abu Bakr la'.

فقال المفسدون: يا بلال كفرت النعمة، ونقضت ترتيب الفضل، أبوبكر مولاك الذي اشتراك وأعتقك، وأنقذك من العذاب، ووفر عليك نفسك وكسبك، وعلي ابن أبي طالب (عليه السلام) لم يفعل بك شيئا من هذه، وأنت توقر أبا الحسن عليا بما لا توقر أبا بكر، إن هذا كفر للنعمة وجهل بالترتيب.

The mischief-makers said: 'O Bilal! You have disbelieved in the bounties, and have reversed the order of preference. Abu Bakr la is your master who la has bought you, and freed you, and saved you from the punishment, and gave to yourself your own wealth, whereas Ali asws Bin Abu Talib asws has not done to you anything from this, and you are revering Abu Al-Hassan Ali asws in a way that you do not revere Abu Bakr la. This is disbelief in the bounties, and ignorance of sequential order'.

فقال بلال: أفيلزمني أن أوقر أبابكر فوق توقيري لرسول الله (صلى الله عليه وآله)؟ قالوا: معاذ الله. قال: قد خالف قولكم هذا قولكم الاول، إن كان لا يجوز لي أن افضل عليا (عليه السلام) على أبى بكر، لان أبابكر أعتقني، فكذلك لا يجوز أن افضل رسول الله صلى الله عليه وسلم

على أبي بكر، لان أبا بكر أعتقني، قالوا: لا سواء إن رسول الله (صلى الله عليه وآله) أفضل خلق الله.

Bilal said: 'Is it a must for me to revere Abu Bakr[la] more than to revere the Messenger of Allah[saww]?' They said: 'Allah[azwj] Forbid!' He said: 'These words or yours are against your previous words. If it were not permissible for me to prefer Ali[asws] over Abu Bakr[la], because Abu Bakr[la] freed me, similarly it would not be permissible for me to prefer the Messenger of Allah[saww] over Abu Bakr[la], because Abu Bakr[la] freed me'. They said: 'They[asws] are not equal, for the Messenger of Allah[saww] is the highest of the creation of Allah[saww]'.

قال بلال ولا سواء أيضا أبوبكر وعلي، إن عليا ـ هو ـ نفس أفضل خلق الله، فهو ـ أيضا ـ أفضل خلق الله بعد نبيه (صلى الله عليه وآله)، وأحب الخلق إلى الله تعالى لاكله الطير مع رسول الله (صلى الله عليه وآله) الذي دعا: " اللهم ائتني بأحب خلقك إليك " وهو أشبه خلق الله برسول الله لما جعله أخاه في دين الله.

Bilal said: 'And Abu Bakr[la] and Ali[asws] are also not equal, for Ali[asws] is the self of the highest of the creation of Allah[azwj], and he[asws] is also the highest of the creation of Allah[azwj] after His[azwj] Prophet[saww], and the most beloved of the creation of Allah[azwj] for having eaten the bird with the Messenger of Allah[saww] by the supplication "Our Allah[azwj]! Give it to me by the most beloved to You[azwj]", and he[asws] is the most similar from the creation of Allah[azwj] to the Messenger of Allah[saww], when Allah[azwj] Made him[asws] to be his[saww] brother in the Religion of Allah[azwj]'.

وأبوبكر لا يلتمس ـ مني ـ ما تلتمسون، لانه يعرف من فضل علي (عليه السلام) ما تجهلون أي يعرف أن حق علي ـ علي ـ أعظم من حقه، لانه أنقذني من رق عذاب الذي لو دام علي وصبرت عليه لصرت إلى جنات عدن، وعلي أنقذني من رق عذاب الابد، وأوجب لي بموالاتي له وتفضيلي إياه نعيم الابد.

'And Abu Bakr[la] does not seek from me that which you are seeking, because he[la] is aware of the elevated status of Ali[asws] which you are ignorant of. Meaning, he[la] understands that the right of Ali[asws] on me is greater than his[la] right, because Ali[asws] has freed me from the slavery of everlasting punishment, and for being patient to him[asws] enjoined on me the Gardens of Bliss. And, Ali[asws] has saved me from eternal Punishment and obligated to me, by my being in his[asws] Mastership, and my having preferred him[asws], is for eternal Bounties'.

ـ فضيلة لصهيب: ـ

VIRTUES OF SAHEEB

قال (عليه السلام): وأما صهيب، فقال: أنا شيخ كبير لا يضركم كنت معكم أو عليكم فخذوا مالي ودعوني وديني. فأخذوا ماله وتركوه

Imam Hassan Al-Askari^asws said: 'And as for Saheeb, he said to them: 'I am a very old man. It does not adversely affect you whether you are with me or against me. Take my wealth and possessions and leave me to my religion'. They took his wealth and ignored him.

فقال له رسول الله (صلى الله عليه وآله) ـ لما جاء إليه ـ: يا صهيب كم كان مالك الذي سلمته؟ قال: سبعة آلاف. قال: طابت نفسك بتسليمه؟ قال: يا رسول الله ـ والذي بعثك بالحق نبيا ـ لو كانت الدنيا كلها ذهبة حمراء لجعلتها عوضا عن نظره أنظرها إليك، ونظرة أنظرها إلى أخيك ووصيك علي بن أبي طالب (عليه السلام) قال رسول الله (صلى الله عليه وآله): يا صهيب قد أعجزت خزان الجنان عن إحصاء مالك فيها بمالك هذا واعتقادك، فلا يحصيها إلا خالقها.

The Messenger of Allah^saww said to him, when he came to see him^saww: 'O Saheeb! How much was your wealth which you handed over?' He said: 'Seven thousand'. He^saww said: 'Are you content with handing it over?' He said: 'O Messenger of Allah^saww! By the One Who Sent you^saww as a true Prophet^saww, if the whole world was to be red gold, I would have given it away for the sake of being able to look at you^saww one glance, and to be able to look at your^saww brother, and your^saww Trustee Ali^asws Bin Abu Talib^asws one glance'. The Messenger of Allah^saww said: 'O Saheeb! The treasurers of Paradise are getting tired of counting the wealth which is for you therein, for this wealth of yours and this belief of yours. No one knows its count except Allah^azwj'.

ـ فضيلة لخباب بن الارت: ـ

VIRTUES OF KHABAB BIN AL AARAT

وأما خباب بن الارت، فكانوا قد قيدوه بقيد وغل فدعا الله تعالى بمحمد وعلي وآلهما الطيبين، فحول الله تعالى القيد فرسا ركبه، وحول الغل سيفا بحمائل تقلده فخرج ـ عنهم ـ من أعمالهم.

And as for Khabab Bin Al-Aarat, he was held captive by handcuffs and a collar. He supplicated to Allah[azwj] by Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws]. Allah[azwj] Converted the handcuffs into a horse reined for him, and Converted the collar into a sword for him to wear. He escaped from their detention.

فلما رأوا ما ظهر عليه من آيات محمد (صلى الله عليه وآله) لم يجسرأحد أن يقربه، وجرد سيفه وقال: من شاء فليقرب، فاني سألته بمحمد وعلي (عليهما السلام) أن لا اصيب بسيفي أبا قبيس إلا قددته نصفين، فضلا عنكم.

When they saw the Signs of Muhammad[saww] that had been manifested to him, not one of them dared to go near him. And, he unsheathed his sword and said: 'Who dares to come near me, for I have asked Him[azwj] by Muhammad[saww] and Ali[asws] and if I were to strike with my sword on the Mount of Qubays, I would split it into two halves, you are nothing but excreta'.

فتركوه فجاء إلى رسول الله (صلى الله عليه وآله).

They ignored him, and he went to the Messenger of Allah[saww].

ـ فضيلة لعمار بن ياسر: ـ

VIRTUES OF AMMAR BIN YASSER

وأما ـ أبوعمار ـ ياسر، وام عمار فقتلا في الله صبرا. وأما عمار فكان أبوجهل يعذبه، فضيق الله عليه خاتمه في إصبعه حتى أضرعه وأذله، وثقل عليه قميصه حتى صار أثقل من بدنات حديد، فقال لعمار: خلصنى مما أنا فيه، فما هو إلا من عمل صاحبك، فخلع خاتمه من إصبعه وقميصه من بدنه، وقال: البسه، ولا أراك بمكة تفتنها علي، وانصرف إلى محمد.

And as for – father of Ammar – Yasser, and the mother of Ammar, they were killed whilst being patient in (the way of) Allah[azwj]. And as for Ammar, Abu Jahl[la] used to punish him. Allah[azwj] tightened the ring on his[la] finger until he[la] threw it and abandoned it, and made his[la] shirt to be heavier than a coat of iron. He[la] said to Ammar: 'Finish this off from me, for it is nothing but the deed of your companion[saww]. He took the ring off his[la] finger and the shirt from his[la] body, and he[la] said: 'I do not want to see you in Mecca, go to Muhammad[saww]!'.

فقيل لعمار: ما بال خباب نجا بتلك الاية، وأبواك أسلما للعذاب حتى قتلا؟ قال عمار: ذلك حكم من أنقذ إبراهيم (عليه السلام) من النار، وامتحن بالقتل يحيى وزكريا (عليهما السلام) قال رسول الله (صلى الله عليه وآله): أنت من كبار الفقهاء يا عمار.

It was said to Ammar: 'How come Khabab was saved by those Signs, and your father remained in punishment until he was killed?' Ammar said: 'That was like the Order from the saving of Ibrahim[asws] from the fire, and the testing of Yahya[asws] and Zakariyya[asws]'. The Messenger of Allah[saww] said: **'You are from the great Jurists, O Amar!'**

فقال عمار: حسبي يا رسول الله من العلم معرفتي بأنك رسول رب العالمين، وسيد الخلق أجمعين، وأن أخاك عليا وصيك وخليفتك، وخير من تخلفه بعدك، وأن القول الحق قولك وقوله، والفعل الحق فعلك وفعله، وأن الله عزوجل ما وفقني لموالاتكما ومعاداة أعدائكما إلا وقد أراد أن يجعلني معكما في الدنيا والآخرة.

Ammar said: 'It is sufficient knowledge for me, O Messenger of Allah[saww], my understanding of you[saww] being the Messenger of the Lord[azwj] the worlds, and the Chief of the all the creation, and that your[saww] brother Ali[asws], and your[saww] Trustee and your[saww] Caliph, and the best from Caliphs after you[saww], and your[saww] words and his [asws] words are true words, and your[saww] deeds and

his[asws] deeds are the righteous ones. And, Allah[azwj] the Almighty did not Place me in the submission of both of you[asws], and as an enemy to both of your[asws] enemies, except that He[azwj] has already Intended that He[azwj] would Make me in the service of both of you[asws] in the World and in the Hereafter'.

فقال رسول الله (صلى الله عليه وآله): هو كما قلت يا عمار، إن الله تعالى يؤيد بك الدين ويقطع بك معاذير الغافلين، ويوضح بك عن عناد المعاندين إذا قتلتك الفئة الباغية على المحقين.

The Messenger of Allah[saww] said: 'This is true as you have said, O Ammar! Allah[azwj] will Support the Religion by you, and Cut-off by you the excuses of the unaware, and Manifest by you the stubbornness of the intransigent ones when you will be killed by a rebellious group opposed to the rightful ones'.

ثم قال له: يا عمار بالعلم نلت ما نلت من هذا الفضل، فازدد منه تزدد فضلا، فان العبد إذا خرج في طلب العلم ناداه الله عزوجل من فوق العرش: مرحبا بك يا عبدي أتدري أية منزلة تطلب؟ وأية درجة تروم؟ مضاهاة ملائكتي المقربين لتكون لهم قرينا؟ لابلغنك مرادك ولاصلنك بحاجتك.

Then he[saww] said to him: 'O Ammar! It is due to your knowledge that you have achieved this virtue, so increase this by more virtues, for when a servant goes out to seek knowledge, Allah[azwj] Says, from the top of the Throne: 'Well done, O My[azwj] servant! Do you know the status that you seek? And the degree that you intend to achieve? You emulate to be a companion of My[azwj] Angels of Proximity? I[azwj] will Make you reach your goal and Fulfil your need'.

قيل لعلي بن الحسين (عليهما السلام): ما معنى مضاهاة ملائكة الله عزوجل المقربين ليكون لهم قرينا؟ قال: أما سمعت الله عزوجل يقول (شهد الله أنه لا إله إلا هو والملائكة واولوا العلم قائما بالقسط لا إله إلا هو العزيز الحكيم). فابتدأ بنفسه، وثنى بملائكته، وثلث باولي العلم الذين هم قرناء ملائكته ـ أولهم ـ وسيدهم محمد (صلى الله عليه وآله)، وثانيهم علي (عليه السلام)، وثالثهم أقرب أهله إليه، وأحقهم بمرتبته بعده.

It was said to Imam Ali[asws] Bin Al-Husayn[asws]: 'What is the meaning of emulating to be a companion of the Angels of Proximity of Allah[azwj]?' He[asws] said: 'Have you not heard Allah[azwj] Say: *"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise" – VERSE 3:18* He[azwj] started with Himself[azwj], and secondly the Angels, and thirdly the People of Knowledge who ware the companions of the Angels – the first ones of whom – and the Chief of them Muhammad[saww], and then

the second of them Ali[asws], and the third of them are their[asws] near ones of his Family[asws], rightful by their[asws] ranks, after him[asws].

قال علي بن الحسين (عليهما السلام): ثم أنتم ـ معاشر الشيعة العلماء لعلمنا تالون لنا، مقرونون بنا وبملائكة الله المقربين، شهداء ـ لله ـ بتوحيده وعدله وكرمه وجوده، قاطعون لمعاذير المعاندين من عبيده وإمائه، فنعم الرأى لانفسكم رأيتم، ونعم الحظ الجزيل اخترتم، وبأشرف السعادة سعدتم حين بمحمد وآله الطيبين (عليهم السلام) قرنتم، وعدول الله في أرضه شاهرين بتوحيده وتمجيده جعلتم،

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Then you, community of Shiites, the scholars of our[asws] knowledge, who strive for our companionship, are with us[asws] and the Angels of Proximity of Allah[azwj], being witness to Allah[azwj], His[azwj] Unity, and His[azwj] Justice, and His[azwj] Prestige, and His[azwj] Generosity, those that cut off the excuses of the stubborn ones from the male and female slaves of His[azwj]. You have taken the best opinion for yourselves, and the most fortunate, and are happy with honourable happiness when you became the companions of Muhammad[saww] and his[saww] goodly Progeny[asws]. And, in the earth of Allah[azwj], brandish His[azwj] Unity, and His[azwj] Glory.

وهنيئا لكم، أن محمدا لسيد الاولين والآخرين، وأن آل محمد خير آل النبيين، وأن أصحاب محمد الموالين لاولياء محمد وعلي (عليهما السلام)، والمتبرئين من أعدائهما، أفضل صحابة المرسلين، وأن امة محمد الموالين لمحمد وعلي، المتبرئين من أعدائهما، أفضل امم المرسلين

And congratulations to you, that Muhammad[saww] is the Chief of the former ones and the later ones, and that the Progeny[asws] of Muhammad[saww] is the best of the Progenies of the Prophets[asws], and that the companions of Muhammad[saww] are the friends of the friends of Muhammad[saww] and Ali[asws], who distant themselves from their[asws] enemies, are better than the companions of the Messengers[as], and among the community of Muhammad[saww], the friends of Muhammad[saww] and Ali[asws], who keep distant from their[asws] enemies are better than the community of the Messengers[asws].

وأن الله تعالى لا يقبل من أحد عملا إلا بهذا الاعتقاد، ولا يغفر له ذنبا، ولا يقبل له حسنة، ولا يرفع له درجة إلا به.

And, Allah[azwj] will not Accept any one's deeds except with these beliefs, nor Forgive their sins, nor Allocate them Rewards, nor elevate their status, except by this (faith)'.

قوله عزوجل: " يا أيها الذين آمنوا ادخلوا في السلم كافة ولا تتبعوا خطوات الشيطان انه لكم عدو مبين فان زللتم من بعد ما جاءتكم البينات فاعلموا أن الله عزيز حكيم "

The Words of the Almighty "*O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy. But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise*" – VERSES 208 TO 209

366 - قال الامام (عليه السلام): فلما ذكر الله تعالى الفريقين: أحدهما (ومن الناس من يعجبك قوله) والثاني: (ومن الناس من يشري نفسه) وبين حالهما، دعا الناس إلى حال من رضي صنيعه فقال: (يا أيها الذين آمنوا ادخلوا في السلم كافة). يعني في السلم والمسالمة إلى دين الإسلام كافة جماعة ادخلوا فيه، - وادخلوا - في جميع الاسلام، فتقبلوه واعملوا فيه، ولا تكونوا كمن يقبل بعضه ويعمل به، ويأبى بعضه ويهجره.

Imam Hassan[asws] Al-Askari[asws] said: 'When Allah[azwj] Mentions the two groups – One of them "*And among men is he whose speech about the life of this world causes you to wonder*" and the second one "*And among men is he who sells himself*" and Spoke about their conditions, Called the people to the condition of the one whose deeds were pleasing. Allah[azwj] Said: "*O you who believe! enter into submission one and all*" meaning, in submission to the religion of Islam, as a community – and enter – in the whole of Islam, accept it and act accordingly in it, and do not be like someone who accept some of it and acts upon it, and refuses some of it and shuns it'.

قال: ومنه الدخول في قبول ولاية علي (عليه السلام) كالدخول في قبول نبوة - محمد - رسول الله (صلى الله عليه وآله)، فانه لا يكون مسلما من قال: إن محمدا رسول الله، فاعترف به ولم يعترف بأن عليا وصيه وخليفته وخير امته.

He[asws] said: 'And from them were those who entered in the acceptance of the Mastership of Ali[asws] just like they had entered into the acceptance of the prophet-hood of Muhammad[saww] the Messenger of Allah[saww], **for he is not a Muslim who says: 'Muhammad[saww] is the Messenger of Allah[azwj], I recognise him[saww] as such, but do not recognise that Ali[asws] is his[saww] Trustee, and his[saww] Caliph and the best of his[saww] community**'.

(ولا تتبعوا خطوات الشيطان) من يتخطى بكم إليه الشيطان من طرق الغي والضلال، ويأمركم به من ارتكاب الآثام الموبقات (إنه لكم عدو ومبين) إن الشيطان لكم عدو مبين، بعداوته يريد اقتطاعكم عن عظيم الثواب، وإهلاككم بشديد العقاب.

"*and do not follow the footsteps of Shaitan*" the footsteps that Satan[la] has laid down for you to follow on the road to misguidance and straying, and orders you commit destructive sins "*surely he is your open enemy*" The Satan[la] is your open enemy, by his[la] enmity wants to cut you off from great Rewards, and get you to be destroyed by harsh Punishments.

(فان زللتم) عن السلم والاسلام الذي تمامه باعتقاد ولاية علي (عليه السلام)، ولا ينفع الاقرار بالنبوة مع جحد إمامة علي (عليه السلام)، كما لا ينفع الاقرار بالتوحيد مع جحد النبوة، إن زللتم. (من بعد ما جاءتكم البينات) من قول رسول الله (صلى الله عليه وآله) وفضيلته، وأتتكم الدلالات الواضحات الباهريات على أن محمدا الدال على إمامة علي (عليه السلام) نبي صدق، ودينه دين حق.

"*But if you slip*" from the submission, and the Islam which became complete by the Mastership of Ali[asws], and **you will not benefit by the acceptance of the prophet-hood whilst fighting against the Imamate of Ali[asws]**, just like you will not benefit by the acceptance of '*Tawheed*' whilst fighting against the Prophet-hood. You have erred. "*after clear arguments have come to you*" from the words of the Messenger of Allah[saww] and his[saww] superiority, and gives to you the clear and illuminating evidence on the Imamate of Ali[asws], he[saww] is a true Prophet[asws], and his[saww] religion is the religion of truth.

(فاعلموا أن الله عزيز حكيم) - عزيز - قادر على معاقبة المخالفين لدينه والمكذبين لنبيه لا يقدر أحد على صرف انتقامه من مخالفيه، وقادر على إثابة الموافقين لدينه والمصدقين لنبيه (صلى الله عليه وآله) لا يقدر أحد على صرف ثوابه عن مطيعيه. حكيم فيما يفعل من ذلك، غير مسرف على من أطاعه وإن أكثر له الخيرات، ولا واضع لها في غير موضعها (وإن أتم له الكرامات)، ولا ظالم لمن عصاه وإن شدد عليه العقوبات.

"*then know that Allah is Mighty, Wise*" – Mighty – Able to Punish the opponents of His[azwj] Religion and the rejecters of his[azwj] Prophet[saww]. No one is able to prevent Him[azwj] from Taking Revenge against His[azwj] adversaries. And, is Able to Reward those who agree with His[azwj] Religion and ratify His[azwj] Prophet[saww]. No one is able to stop Him[azwj] from Rewarding those who are obedient to Him[azwj].

He[azwj] is Wise in His[azwj] Actions and not Extravagant in lavishing on them more Rewards, nor being Harsh in inappropriately punishing (non-believers), and He[azwj] is Generous to you, and is not Unjust to you if He[azwj] were to Punish you harshly.

- بعض احتجاجات على (عليه السلام) يوم الشورى -

SOME ARGUMENTS OF ALI^asws ON THE DAY OF CONSULTATION

قال على بن الحسين (عليهما السلام): وبهذه الاية وغيرها احتج علي (عليه السلام) يوم الشورى على من دافعه عن حقه، وأخره عن رتبته، وإن كان ما ضر الدافع إلا نفسه، فان عليا (عليه السلام) كالكعبة التي أمر الله باستقبالها للصلاة.

Imam Ali^asws Bin Al-Husayn^asws said: 'It was with these very Verses and others that Ali^asws argued with them on the day of the consultation when they dispelled him^asws from his^asws right, and placed him^asws in another order. And by doing so they did not hurt anyone (with usurping the rights of Ali^asws) but themselves, for Ali^asws is like the Kaaba towards which Allah^azwj has Ordered to Pray.

جعله الله ليؤتم به في امور الدين والدنيا، كما لا ينقص الكعبة، ولا يقدح في شئ من شرفها وفضلها إن ولى عنها الكافرون، فكذلك لا يقدح في علي (عليه السلام) - إن أخره عن حقه - المقصرون، ودافعه عن واجبه الظالمون.

Allah^azwj Completed by (Appointing) him^asws the affairs of Religion and the world, just like no loss occurred to the Kaaba nor any reduction to its prestige and grandness upon turning away of the infidels from it. Similarly, there was no reduction in Ali^asws – by being cast aside from his^asws right – by the Reducers, the unjust who kept him^asws away from what was obligatory for him^asws.

قال لهم علي (عليه السلام) يوم الشورى في بعض مقاله بعد أن أعذر وأنذر، وبالغ وأوضح: معاشر الاولياء العقلاء ألم ينه الله تعالى عن أن تجعلوا له أندادا ممن لا يعقل ولا يسمع ولا يبصر ولا يفهم؟ أو لم يجعلني رسول الله (صلى الله عليه وآله) لدينكم ودنياكم قواما؟ أو لم يجعل إلى مفزعكم؟ أو لم يقل لكم: علي مع الحق والحق معه؟ أو لم يقل: أنا مدينة العلم وعلي بابها؟ أولا تروني غنيا عن علومكم وأنتم إلى علمي محتاجون؟

Ali^asws said to them on the day of consultation in some of his^asws statements, after having presented the excuses and warnings, and in clear speech: 'Group of intellectual friends! Has Allah^azwj not Told you to supersede those who have

no intellect, no hearing, and no foresight and no understanding? Or has not the Messenger of Allah[saww] made me[asws] to be the establisher of your religion and worldly affairs? Or made me[asws] to be a means of safety for you? Or has he[saww] not told you: 'Ali[asws] is with the truth and truth is with Ali[asws]? Or has he[saww] not say to you that: 'I[saww] am the city of knowledge and Ali[asws] is its gate? Or have you not seen that I[asws] have no need for your knowledge and you are in need of mine?'

أفأمر الله تعالى العلماء باتباع من لا يعلم، أم من لا يعلم باتباع من يعلم؟ يا أيها الناس لم تنقضون ترتيب الالباب لم تؤخرون من قدمه الكريم الوهاب؟ أو ليس رسول الله (صلى الله عليه وآله) أجابني إلى مارد عنه أفضلكم: فاطمة لما خطبها؟ أوليس قد جعلني أحب خلق الله - إلى الله - لما أطعمني معه من الطائر؟ أوليس جعلني أقرب الخلق شبها بمحمد نبيه (صلى الله عليه وآله)؟ أفأقرب الناس به شبها تؤخرون؟ وأبعد الناس به شبها تقدمون؟ مالكم لا تتفكرون ولا تعقلون؟

'Has Allah[azwj] Ordered the knowledgeable to follow the one who does not know, or the one does not know to follow the one who does? O you people! Why are you breaking the order of intellect, and delaying the one[asws] who has been made foremost by The Generous, The Bestower? Or did the Messenger of Allah[saww] not answered me[asws] affirmatively and rejected the prestigious ones among you in the matter of Fatima[asws]? Or did he[saww] not make me to be the beloved creation of Allah[azwj] and Loved by Allah[azwj] – when he[saww] ate with me[asws] the bird? Or did he not Made me[asws] to be the most similar to Muhammad[saww] His [azwj] Prophet[saww]? You are delaying the one[asws] who is the closest to him[saww] from the people? And bringing forward the one who is far from having a likeness to him [saww]? Why do you not ponder or use your intellects?'

قال: فما زال يحتج بهذا ونحوه عليهم وهم لا يغفلون عما دبروه، ولا يرضون إلا بما آثروه!.

Imam[asws] said: 'He[asws] did not stop from providing evidence to them and they were not ignorant of these, but they had plotted, and were not happy except with the one whom they had already chosen'.

قوله عزوجل: " هل ينظرون الا أن يأتيهم الله في ظلل من الغمام والملائكة وقضى الامر والى الله ترجع الامور "

The Words of the Almighty "*They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah*" – VERSE 210

367 ـ قال الامام (عليه السلام): لما بهرهم رسول الله (صلى الله عليه وآله) بآياته، وقطع معاذيرهم بمعجزاته أبى بعضهم الايمان، واقترح عليه الاقتراحات الباطلة ـ وهي ما ـ قال الله تعالى: (وقالوا لن نؤمن لك حتى تفجر لنا من الارض ينبوعا أو تكون لك جنة من نخيل وعنب فتفجر الانهار خلالها تفجيرا أو تسقط السماء كما زعمت علينا كسفا أو تأتي بالله والملائكة قبيلا) وسائر ما ذكر في الآية،

Imam Hassan[asws] Al-Askari[asws] said: 'When the Messenger of Allah[saww] had silenced them with his[saww] Signs, and cut-off their excuses by his[saww] miracles, some of them still did not believe, and made false suggestions to him[saww] – and this is what – Allah[azwj] Says: "*And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us. Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out. Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us)." – 17:90 TO 92* and the rest of what has already been mentioned regarding these Verses,

فقال الله عزوجل: يا محمد (هل ينظرون) أي هل ينظر هؤلاء المكذبون بعد إيضاحنا لهم الآيات، وقطعنا معاذيرهم بالمعجزات (إلا أن يأتيهم الله في ظلل من الغمام والملائكة) وتأتيهم الملائكة كما كانوا اقترحوا عليك اقتراحهم المحال في الدنيا في إتيان الله الذي لا يجوز عليه الاتيان، و ـ اقتراحهم ـ الباطل في إتيان الملائكة الذين لا يأتون إلا مع زوال هذا التعبد، وحين وقوع هلاك الظالمين بظلمهم و (وقتك هذا وقت تعبد) لا وقت مجئ الاملاك بالهلاك، فهم في اقتراحهم بمجئ الاملاك جاهلون.

Allah[azwj] Says: 'O Muhammad[saww] "*They do not wait*" meaning, these deniers do not wait after having been shown clear Signs, and cutting off of their excuses by the miracles "*but that Allah should come to them in the shadows of the clouds along with the angels*" and bring to them the Angels as they used to suggest to you[saww]. Their suggestions are impossible in the world – to bring Allah[azwj] to them, which is not permissible, and – their suggestion – in bringing to them the Angels is also invalid for they do not come unless with a decline in this worship and to destroy the unjust due to their injustice. And this era in which yours[saww] are, is for submission and worship, and it is not time for bringing on destruction. The ones who ask for the coming of the Angels, are the ignorant ones.

(وقضي الامر) أي هل ينظرون إلا مجئ الملائكة، فاذا جاءوا وكان ذلك قضي الامر بهلاكهم. (وإلى الله ترجع الامور) فهو يتولى الحكم فيها، يحكم بالعقاب على من عصاه ويوجب كريم المآب لمن أرضاه.

"*and the matter has (already) been decided*" Meaning, they are only waiting for the coming of the Angels. If they were to come, then the matter of their destruction would have already been Decided. "*and (all) matters are returned to Allah*" He[azwj] is the Judge in all matters. He[azwj] Judges to Punish those that are disobedient and Obligates Prestige during the final return to those that Please Him[azwj].

368 ـ قال علي بن الحسين (عليهما السلام): طلب هؤلاء الكفار الآيات، ولم يقنعوا بما أتاهم منها بما فيه الكفاية والبلاغ حتى قيل لهم: (هل ينظرون إلا أن يأتيهم الله) أي إذا لم يقنعوا بالحجة الواضحة ـ الدافعة ـ فهل ينظرون إلا أن يأتيهم الله، وذلك محال، لان الاتيان على الله لايجوز.

Imam Ali[asws] Bin Al-Husayn[asws] said: 'Those infidels who sought these Signs were not persuaded with what was given to them from them and it was not enough for them until it was Said to them "*They do not wait aught but that Allah should come to them*" meaning, they were not persuaded by the clear proofs and they waited for Allah[azwj] to come to them, and that is impossible, because for Allah[azwj] to Come to them is not permissible.

وكذلك النواصب اقترحوا على رسول الله في نصب أمير المؤمنين علي (عليه السلام) إماما ـ واقترحوا ـ حتى اقترحوا المحال. وكذلك إن رسول الله (صلى الله عليه وآله) لما نص على علي (عليه السلام) بالفضيلة والامامة وسكن ـ إلى ـ ذلك قلوب المؤمنين، وعاند فيه أصناف الجاحدين من المعاندين، وشك في ذلك ضعفاء من الشاكين، واحتال في السلم من الفريقين ـ من النبي وخيار أصحابه، ومن أصناف أعدائه ـ جماعة المنافقين، وفاض في صدورهم العداوة والبغضاء والحسد والشحناء حتى قال قائل المنافقين: لقد أسرف محمد في مدح ـ نفسه ثم أسرف في مدح ـ أخيه علي وما ذلك من عند رب العالمين، ولكنه في ذلك من المتقولين يريد أن يثبت لنفسه الرئاسة علينا حيا، ولعلي بعد موته.

And a similar case is that of the *Nasibis*, suggesting to the Messenger of Allah[saww] in matter of the appointment of the Commander of the Faithful Ali[asws] as Imam, and they made impossible suggestions. And similarly, when the Messenger of Allah[saww] established the superiority and the Imamate of Ali[asws], and the hearts of the believers were tranquil at that, but different types of enemies displayed their enmities, and the weak ones from the doubtful expressed their doubts, the group of hypocrites tried a trick of advocating peace between the two sides – the Prophet[saww] and his[saww] good companions, and the different types of his[asws] enemies – and in their chests they harboured enmity, and hatred, and envy, and loathing until a hypocrite said: 'Muhammad[saww] has gone overboard in his[saww] own praise and then went over the limit in the praise of his[saww] brother Ali[asws], and that is not from the Lord[azwj] of the worlds, but that is from the desire to establish for himself[saww] the government over us and then hand it over to Ali[asws] after his[saww] death.

قال الله تعالى: يا محمد قل لهم: وأي شئ أنكرتم من ذلك؟ هو عزيز حكيم كريم، ارتضى عبادا من عباده، واختصهم بكرامات لما علم من حسن طاعاتهم، وانقيادهم لامره، ففوض إليهم امور عباده، وجعل إليهم سياسة خلقه بالتدبير الحكيم الذي وفقهم له. أولا ترون ملوك الارض إذا ارتضى أحدهم خدمة بعض عبيده، ووثق بحسن اضطلاعه بما يندب له من امور ممالكه، جعل ماوراء بابه إليه، واعتمد في سياسة جيوشه ورعاياه عليه.

Allah[azwj] Said: 'O Muhammad[saww], say to them: 'and what is that thing that you are denying from that? He[azwj] is Mighty, Wise, Generous. He[azwj] has Chosen from the servants and Made them to be special by prestige having Knowledge of their beautiful obedience, and their carrying out of His[azwj] Orders. He[azwj] Has Placed him[asws] in-charge of the affairs of His[azwj] servants, and the govern ship of matters of people by a Wise Plan that He[azwj] is Aware of. Or do you not see in the kingdoms of the earth that, when a king is pleased with one of his servants, by his good obedience, he places him in-charge of the affairs of the kingdom, and then gives him more and depends on him in the policies of his army and the citizens?.

كذلك محمد في التدبير الذي رفعه له ربه، وعلي من بعده الذي جعله وصيه وخليفته في أهله، وقاضي دينه، ومنجز عداته، والمؤازر لاوليائه، والمناصب لاعدائه فلم يقنعوا بذلك، ولم يسلموا وقالوا: ليس الذي يسنده إلى ابن أبي طالب (عليه السلام) بأمر صغير، إنما هو دماء الخلق، ونساؤهم، وأولادهم، وأموالهم، وحقوقهم ـ وأنسابهم ـ ودنياهم وآخرتهم، فليأتنا بآية تليق بجلالة هذه الولاية.

Similarly, in this Plan, Muhammad[saww] has been Elevated by his[saww] Lord[azwj], and Ali[asws] after him[saww] was made to be his[saww] Trustee, and his[saww] Caliph from his[saww] Family[asws], and the eliminator of his[saww] debts, and fulfiller of his[saww] claims, and the supporter of his[saww] friends and the expeller of his[saww] enemies, and they were not convince by that and did not accept it and said: 'This, what has been established for Ali[asws] Ibn Abu Talib[asws], is not a small matter, for him[asws] to be in-charge of the blood of the people, and their women, and their children, and their wealth, and their genealogy and their world and their hereafter. This should be given to the one who is worthy of the Majesty of this Mastership'.

ـ احتجاجات رسول الله (صلى الله عليه وآله) لولاية علي (عليه السلام)ـ

ARGUMENTATION OF THE MESSENGER OF ALLAH^saww^ FOR THE MASTERSHIP OF ALI^asws^

فقال رسول الله (صلى الله عليه وآله): أما كفاكم نور علي المشرق في الظلمات الذي رأيتموه ليلة خروجه من عند رسول الله إلى منزله؟ أما كفاكم أن عليا جاز والحيطان بين يديه، ففتحت له وطرقت، ثم عادت والتأمت؟ أما كفاكم يوم غدير خم أن عليا لما أقامه رسول الله رأيتم أبواب السماء مفتحة، والملائكة منها مطلعين تناديكم: هذا ولي الله فاتبعوه، وإلا حل بكم عذاب الله فاحذروه؟ أما كفاكم رؤيتكم علي بن أبي طالب (عليه السلام) وهو يمشي والجبال تسير بين يديه لئلا يحتاج إلى الانحراف عنها، فلما جاز رجعت الجبال إلى أماكنها؟ ثم قال: اللهم زدهم آيات، فانها عليك سهلات يسيرات لتزيد حجتك عليهم تأكيدا.

The Messenger of Allah[saww] said: 'Is it not sufficient for you when you saw the light of Ali[asws] illuminate in the darkness of the night, when he[asws] came out from the Messenger of Allah[saww] to go to his[asws] house? Is it not sufficient for you that Ali[asws] walked through the walls in front of him[asws], they opened a way for him and then closed the gap? Is it not sufficient for you that on the Day of *Ghadeer Khumm* when the Messenger of Allah[saww] made Ali[asws] to stand, you saw the doors of the sky opened up, and the Angels from them were calling out to you: 'This is the Guardian from Allah[saww] so follow him, or else the Punishment of Allah[saww] will come to you, so fear it'?

Is it not sufficient for you that you saw Ali[asws] Bin Abu Talib[asws] and he[asws] was walking, and the mountains used to give way to him so that he[asws] does not have to go around them, and they used to revert back to their places?' Then he[saww] said: 'Our Allah[azwj]! Show them more Signs, for this is easy for You[azwj] so that Your[azwj] Argument will be increased against them and be confirmed'.

قال: فرجع القوم إلى بيوتهم، فأرادوا دخولها فاعتقلتهم الارض ومنعتهم، ونادتهم: حرام عليكم دخولها حتى تؤمنوا بولاية علي (عليه السلام). قالوا: آمنا. ودخلوا.

Imam Hassan[asws] Al-Askari[asws] said: 'The group went back to their houses. They intended to enter into them, the ground held their feet and prevented them, and called out to them: 'It is forbidden for you to enter them until you express believe in the Mastership of Ali[asws]'. They said: 'We believe', and entered.

ثم ذهبوا ينزعون ثيابهم ليلبسوا غيرها، فثقلت عليهم، ولم يقلوها ونادتهم: حرام عليكم سهولة نزعنا حتى تقروا بولاية علي (عليه السلام). فأقروا، ونزعوها.

Then they went to take-off their clothes and put on others, these became heavy on them, and they could not take them off, and the clothes called out to them: 'It is forbidden to you to take us off until you testify to the Mastership of Ali[asws]'. They testified, and took them off.

ثم ذهبوا يلبسون ثياب الليل، فثقلت عليهم ونادتهم: حرام عليكم لبسنا حتى تعترفوا بولاية علي (عليه السلام). فاعترفوا.

Then they went to put on their night-clothes. These became heavy for them, and called out to them: 'It is forbidden to you for putting us on until you are convinced in the Mastership of Ali[asws]'. They expressed their willingness.

ثم ذهبوا يأكلون، فثقلت عليهم اللقمة، ومالم يثقل منها استحجر في أفواههم، ونادتهم: حرام عليكم أكلنا حتى تعترفوا بولاية علي (عليه السلام). فاعترفوا.

Then they went to eat. The morsels became heavy for them, and that which did not become heavy, turned into pebbles in their mouths, and called out to them: 'It is forbidden to you to eat us until you are persuaded by the Mastership of Ali[asws]'. They said: We do (submit).

ثم ذهبوا يبولون ويتغوطون، فتعذبوا، وتعذر عليهم، ونادتهم بطونهم ومذاكيرهم: حرام عليكم السلامة منا حتى تعترفوا بولاية علي بن أبي طالب (عليه السلام). فاعترفوا

Then they went to urinate and defecate, and it became a punishment for them and hurt them, and their stomachs called out to them: 'It is forbidden to you to be safe from us until you are convinced by the Mastership of Ali[asws]'. They expressed their conviction.

ثم ضجر بعضهم وقال: (اللهم إن كان هذا هو الحق من عندك فأمطر علينا حجارة من السماء أو ائتنا بعذاب أليم) قال الله عزوجل: (وماكان الله ليعذبهم وأنت فيهم) فان عذاب الاصطلام العام إذا نزل، نزل بعد خروج النبي (صلى الله عليه وآله) من بين أظهرهم،

Then some of them said: *"And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment" 8:32* Allah[azwj] Said: *"But Allah was not going to chastise them*

while you were among them" 8:33 The Punishment of uprooting them, if it comes down, will descend after the departure of the Prophet[saww] from between them.

ثم قال الله عزوجل: (وما كان الله معذبهم وهم يستغفرون) يظهرون التوبة والانابة، فان من حكمه في الدنيا يأمرك بقبول الظاهر، وترك التفتيش عن الباطن، لان الدنيا دار إمهال وإنظار، والآخرة دار الجزاء بلا تعبد.

Then Allah[azwj] the Almighty Said: *"nor is Allah going to chastise them while yet they ask for forgiveness" 8:33* display repentance and turning for it is from His[azwj] Orders in the world that He[azwj] has Ordered you to accept the evident, and avoid inquiring into the hidden, for the world is a house of adjournment and the hereafter is the house of Reward without worship.

قال: (وماكان الله معذبهم) وفيهم من يستغفر لان هؤلاء لو أن فيهم من علم الله أنه سيؤمن أو أنه سيخرج من نسله ذرية طيبة يجود ربك على اولئك بالايمان وثوابه، ولا يقتطعهم باخترام آبائهم الكفار، ولولا ذلك لاهلكهم. فذلك قول رسول الله (صلى الله عليه وآله): كذلك اقترح الناصبون آيات في علي (عليه السلام) حتى اقترحوا مالا يجوز في حكم ـ الله ـ، جهلا بأحكام الله، واقتراحا للاباطيل على الله.

Imam Hassan[asws] Al-Askari[asws] said: "*nor is Allah going to chastise them*" And among them are those who seek forgiveness, because in them are those, who in the Knowledge of Allah[azwj], they will embrace faith in the future or from them will be coming out, from their progenies, who will be good believers.

Allah[azwj] Wants to give them Rewards for the belief, and does not Want to cut them off due to their infidel fathers, otherwise He[azwj] would have Destroyed them. And that was in the words of the Messenger of Allah[saww]: 'And that is what the *Nasibis* wanted to see in order to ratify Ali[asws] until they suggested that which was not permissible in the Judgment of Allah[azwj], being ignorant of the Order of Allah[azwj], and their suggestions were unacceptable to Allah[azwj]'.

قوله عزوجل: " سل بنى اسرائيل " الاية إلى قوله " أو ضعيفا " 211 - 282 اثنان وسبعون آية تفسيرها مفقود. رزقنا الله تمامه بمحمد وآله الطيبين صلوات الله عليهم أجمعين - إلى يوم الدين -

The Words of the Almighty from Verses 211 to 282, seventy two Verses, their commentary is missing. May Allah azwj Help us to complete it by Muhammad saww and his saww goodly Progeny, Salutations of Allah azwj be upon them all – to the Day of Judgment - .

ـ بسم الله الرحمن الرحيم ـ

شئ آخر من تفسير هذه السورة من الامام الحسن بن علي العسكري عليه وعلى آبائه وابنه القائم (عليهم السلام) المنتظر المهدي السلام.

Another matter from the commentary of this Chaper from the Imam Al-Hassan[asws] Bin Ali[asws] Al-Askari, Peace be upon him and upon his forefathers and his son Al Qaim[asws], the Awaited, the Guide.

قوله عزوجل: " أو ضعيفا أو لا يستطيع أن يمل هو فليملل وليه بالعدل " إلى آخر الاية:

The Words of the Almighty *"or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things."* – VERSE 282 (PART)

369 ـ قال أمير المؤمنين (عليه السلام) في قوله عزوجل: (أو ضعيفا أو لا يستطيع أن يمل هو فليملل وليه بالعدل) قال: (ضعيفا) في بدنه لا يقدر أن يمل، أو ضعيفا في فهمه وعلمه لا يقدر أن يمل ويميز الالفاظ التي هي عدل عليه وله من الالفاظ التي هي جور عليه أو على حميمه. (أولا يستطيع أن يمل هو) يعني بأن يكون مشغولا في مرمة لمعاش، أو تزود لمعاد، أو لذة في غير محرم، فان تلك ـ هي ـ الاشغال التي لا ينبغي لعاقل أن يشرع في غيرها. قال: (فليملل وليه بالعدل) يعني النائب عنه، والقيم بأمره بالعدل، بان لا يحيف على المكتوب له، ولا على المكتوب عليه.

The Commander of the Faithful[asws] said regarding the Words of the Almighty: "*or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness*" He[asws] said: "*Weak*" physically weak, does not have the ability to act, or weak in his understanding and his knowledge, does not have the ability to distinguish words, whether they are in his favour or detrimental to him "*or (if) he is not able to dictate himself*" meaning he is busy in earning a living or earning for the hereafter, or enjoying in a non forbidden activity, for these are the activities which a person of intellect does not avoid prior to starting another one. He[azwj] Says: "*let his guardian dictate with fairness*" meaning his representative, will establish the affair with fairness, not dealing unjustly with either, the one who makes the agreement and the one who accepts it.

ـ في اعانة الضعيف: ـ

REGARDING HELPING THE WEAK

370 ـ قال رسول الله (صلى الله عليه وآله): من أعان ضعيفا في بدنه على أمره، أعانه الله تعالى على أمره، ونصب له في القيامة ملائكة يعينونه على قطع تلك الاهوال وعبور تلك الخنادق من النار، حتى لا يصيبه من دخانها ولا سمومها، وعلى عبور الصراط إلى الجنة سالما آمنا.

The Messenger of Allah[saww] said: 'Whoever helps the physically weak in his affairs, Allah[azwj] will Help him in his affairs, and Establish for him on the Day of Judgment Angels who will help him to be cut-off from the terrifying conditions (of that day), and cross over the trenches of Fires, so that he does not get affected by the smoke and toxins, and go cross the Bridge to Paradise safe and secure'.

ومن أعان ضعيفا في فهمه ومعرفته فلقنه حجته على خصم ألد طلاب الباطل، أعانه الله عند سكرات الموت على شهادة أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، والاقرار بما يتصل بهما، والاعتقاد له حتى يكون خروجه من الدنيا ورجوعه إلى الله تعالى على أفضل أعماله، وأجل أحواله، فيجئ عند ذلك بروح وريحان، ويبشر بأن ربه عنه راض، وعليه غير غضبان.

And the one who helps the weak of understanding and knowledge by providing proof against an enemy enticing him to falsehood, Allah[azwj] will Help him during the agony of death and on the bearing of witness. '*There is no God but Allah[azwj] One without any partner, and that Muhammad[saww] is His[azwj] servant and His[azwj] Prophet[saww],* and stating that which is associated to these both[asws], until he leaves from the world and returns to Allah[azwj] in a state in which his deeds will be appreciable and his conditions will be good, coming with there without fatigue and satisfied, and be Resurrected by the Lord[azwj] Who will be Pleased with him and without being annoyed.

ومن أعان مشغولا بمصالح دنياه أو دينه على أمره حتى لا ينتشر عليه أعانه الله تعالى يوم تزاحم الاشغال وانتشار الاحوال، يوم قيامه بين يدي الملك الجبار، فيميزه من الاشرار ويجعله من الاخيار.

And the one who helps someone in his worldly and religious affairs such that he does not let him know of his help, Allah[azwj] will Help him on the Day of

Judgment when matters and conditions will be exposed, the Day in which he will be in front of the Lofty King, and will be differentiated from the mischievous and accommodated with the good ones.

ـ في أن أعلم الناس بالقدر أسكتهم عنه ـ

REGARDING THE KNOWLEDGE OF THE PEOPLE ABOUT FREE WILL AND THEIR SILENCE ABOUT IT

371 ـ قال: ـ ولقد مر أمير المؤمنين (عليه السلام) على قوم من أخلاط المسلمين ليس فيهم مهاجري ولا أنصاري، وهم قعود في بعض المساجد في أول يوم من شعبان، إذا هم يخوضون في أمر القدر وغيره مما اختلف الناس فيه، قد أرتفعت أصواتهم واشتد فيه محكهم وجدالهم،

Imam Hassan[asws] Al-Askari[asws] said: 'And it so happened that the Commander of the Faithful[asws] passed by a group of Muslims who were neither from the Emigrants, nor from the Helpers, and they were sitting in a Mosque on the first day of Shabaan. The were engaged in the discussion of free will and other such matters in which they differed, and their voices were raised due to the intensity of their arguments.

فوقف عليهم، فسلم، فردوا عليه وأوسعوا وقاموا إليه يسألونه القعود إليهم، فلم يحفل بهم، ثم قال لهم ـ وناداهم ـ: يا معشر المتكلمين فيما لا يعنيهم ولا يرد عليهم، ألم تعلموا أن لله عبادا قد أسكتتهم خشيته من غيرعي ولا بكم، وإنهم لهم الفصحاء العقلاء الالباء العالمون بالله وأيامه. ولكنهم إذا ذكروا عظمة الله انكسرت ألسنتهم، وانقطعت أفئدتهم، وطاشت عقولهم، وهامت حلومهم، إعزازا لله، وإعظاما وإجلالا له.

He[asws] went near them, greeted them, they replied to him[asws] and some of them stood up and made space for him[asws] to sit with them, but he[asws] did not. Then he[asws] said to them – and called out to them - : 'O group of speakers who are speaking about a matter which will neither help them nor will it return any benefit to them. Do you know that there are servants of Allah[azwj] who are silent due to their fear of Him[azwj] but are neither blind nor mute, and they have extensive intellect and are knowledgeable, as considered by Allah[azwj]. But, when the Greatness of Allah[azwj] is mentioned their tongues get dried, their hearts start sinking, and their intellects get bewildered, and they bow down to His[saww] Might, and Greatness, and Majesty.

فاذا أفاقوا من ذلك استبقوا إلى الله بالاعمال الزاكية، يعدون أنفسهم مع الظالمين والخاطئين، وأنهم براء من المقصرين والمفرطين، إلا أنهم لا يرضون لله بالقليل ولا يستكثرون لله الكثير، ولا يدلون عليه بالاعمال فهم متى ما رأيتهم مهمومون مروعون، خائفون، مشفقون، وجلون. فأين أنتم منهم يا معشر المبتدعين ألم تعلموا أن أعلم الناس بالقدر أسكتهم عنه وأن أجهل الناس بالقدر أنطقهم فيه؟

And when they are in this state, they move towards Allah azwj by pure deeds, and consider themselves to still be unjust and the erroneous ones, and they are away from the Reducers and the Exaggerators. No, they do not among 'Mukassir' (reduction) about Allah azwj nor 'Ghali' (exaggeration), and they are not proud of their deeds, but when someone looks at them he will see them to be grieved, appalled, fearful and in awe.

Where are you among them, O group of innovators! Do you not know that, regarding this matter (pre-determination and free will), the knowledgeable people are the ones who are silent and the ignorant people are the ones who speak a lot about it?'

- وجه تسمية شعبان: -

A PERSPECTIVE ON NAMING OF SHABAAN

يا معشر المبتدعين هذا يوم غرة شعبان الكريم سماه ربنا شعبان لتشعب الخيرات فيه، قد فتح ربكم فيه أبواب جنانه، وعرض عليكم قصورها وخيراتها بأرخص الاثمان، وأسهل الامور فأبيتموها وعرض لكم إبليس اللعين بشعب شروره وبلاياه فأنتم دائبا تنهمكون في الغي والطغيان، وتتمسكون بشعب إبليس، وتحيدون عن شعب الخير المفتوح لكم أبوابه.

O group of innovators! This is the first day of Shabaan the prestigious. Our Lord[azwj] Named this month as Shabaan because in this month, all the good things get spread out. Our Lord[azwj] Opens the doors of His[azwj] Paradise, and Offers to you its Palaces, and its Bounties for next to nothing, and Sells it to you against easy affairs. And, Iblees[la] has displayed to you his[la] mischief and his[la] afflictions and you are involved in this error and tyranny, and have been allured with the displays of Iblees[la] and are staying away from those bounties which are offered to you.

هذه غرة شعبان، وشعب خيراته الصلاة، والصوم، والزكاة، والامر بالمعروف والنهي عن المنكر، وبر الوالدين والقرابات والجيران، وإصلاح ذات البين، و الصدقة على الفقراء والمساكين، تتكلفون ما قد وضع عنكم، وما قد نهيتم عن الخوض فيه من كشف سرائر الله التي من فتش عنها كان من الهالكين. أما إنكم لو وقفتم على ما قد أعده ربنا عزوجل للمطيعين من عباده في هذا اليوم، لقصرتم عما أنتم فيه، وشرعتم فيما امرتم به.

This is the first day of Shabaan, and the display of its bounties is the Salat, and the Fasting, and the *Zakaat*, and the Enjoining to the good and forbidding of the evil, and goodness to the parents and the near ones and the neighbours, and mending relations in between people, and giving of the charity to the poor and the needy.

The responsibility of the uncovering of the secrets of Allah[azwj] has not been placed on you, those are destroyed who try to unfold it. However, if you were aware of what our Lord[azwj] has Kept for the obedient servants in this day, you would not have got involved in this discussion of yours, and participated in what has been Ordered to you.

قالوا: يا أمير المؤمنين وما الذي أعد الله في هذا اليوم للمطيعين له؟ فقال أمير المؤمنين (عليه السلام): لا أحدثكم إلا بما سمعت من رسول الله (صلى الله عليه وآله): لقد بعث رسول الله

(صلى الله عليه وآله) جيشا ذات يوم إلى قوم من أشداء الكفار، فأبطأ عليه خبرهم، وتعلق قلبه بهم، وقال: ليت - لنا - من يتعرف أخبارهم، ويأتينا بأنبائهم.

They said: 'O Commader of the Faithful^asws! What is it that Allah^azwj has Prepared on this day for the servants obedient to Him^azwj?' The Commander of the Faithful^asws said: 'I^asws will not relate to you except for that which I^asws have heard from the Messenger of Allah^saww. One day, the Messenger of Allah^saww sent a battalion against a group of hardened infidels. There was a delay in receiving news from them, and his^saww heart was concerned about them, and he^saww said: 'If only someone can bring their news to me^saww'.

بينا هو قائل هذا، إذ جاءه البشير بأنهم قد ظفروا بأعدائهم واستولوا - عليهم - وصيروهم بين قتيل وجريح وأسير، وانتهبوا أموالهم، وسبوا ذراريهم وعيالهم.

He^saww was in the middle of saying this, when someone brought the good news that the battalion had been victorious against the enemies, all of them had either been killed, or wounded, or made captives, and their wealth had been confiscated, and their families and children had also been taken as captive.

فلما قرب القوم من المدينة، خرج إليهم رسول الله (صلى الله عليه وآله) بأصحابه يتلقاهم، فلما لقيهم ورئيسهم زيد بن حارثة، وكان قد أمره عليهم - فلما رأى زيد رسول الله (صلى الله عليه وآله) - نزل عن ناقته، وجاء إلى رسول الله (صلى الله عليه وآله)، وقبل رجله، ثم قبل يده، فأخذه رسول الله (صلى الله عليه وآله) وقبل رأسه. - ثم نزل إلى رسول الله (صلى الله عليه وآله) عبدالله بن رواحة فقبل يده ورجله وضمه رسول الله (صلى الله عليه وآله) إلى نفسه.

When the battalion came near Medina, the Messenger of Allah^saww went out along with his^saww companions to greet them. When he^saww met them, and their leader was Zayd Bin Harisa, and he was appointed in-charge over them, when Zayd saw the Messenger of Allah^saww, he dismounted from his camel, and came over to the Messenger of Allah^saww, kissed his^saww leg, then kissed his^saww hand. The Messenger of Allah^saww embraced him and kissed his forehead. Then Abdullah Bin Rawahat dismounted and kissed his^saww leg and hand, and the Messenger of Allah^saww embraced him too.

ثم نزل إليه قيس بن عاصم المنقري فقبل يده ورجله وضمه رسول الله (صلى الله عليه وآله) إليه - ثم نزل إليه سائر الجيش ووقفوا يصلون عليه، ورد عليهم رسول الله (صلى الله عليه وآله) خيرا ثم قال لهم: حدثوني خبركم وحالكم مع أعدائكم.

Then Qays Bin Aasim dismounted and kissed his^saww leg and hand, and the Messenger of Allah^saww embraced him. Then the rest of the battalion dismounted and sent salutations upon him^saww, and he^saww returned the

greetings and wished them well. Then hesaww said to them: 'Relate to me your news and your conditions with your enemies'.

وكان معهم من أسراء القوم وذراريهم وعيالاتهم وأموالهم من الذهب والفضة وصنوف الامتعة شئ عظيم. فقالوا: يا رسول الله لو علمت كيف حالنا لعظم تعجبك. فقال رسول الله (صلى الله عليه وآله): لم أكن أعلم ذلك حتى عرفنيه الآن جبرئيل (عليه السلام)، وما كنت أعلم شيئا من كتابه ودينه أيضا حتى علمنيه ربي، قال الله عزوجل: (وكذلك أوحينا إليك روحا من أمرنا ماكنت تدري ما الكتاب ولا الايمان - إلى قوله ـ صراط مستقيم). ولكن حدثوا بذلك إخوانكم هؤلاء المؤمنين، لا صدقكم ـ فقد أخبرني جبرئيل بصدقكم ـ

And with them were from the captives of the infidels and their possessions and their families and their wealth from gold, and the silver and many types of luggage. They said: 'O Messenger of Allahsaww! If yousaww knew what happened you will be astonished'. The Messenger of Allahsaww said: 'Isaww was not aware of this until now when Jibraeelasws made me aware of this, and Isaww did not have the knowledge of anything from Hisazwj Book and Hisazwj Religion as well until mysaww Lordazwj Gave mesaww the knowledge of it. Allahazwj the Almighty Says: "*And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path" 42:52* But, relate that for the benefit of these believing brothers of yours so that they may ratify you, for Jibraeelas has already informed mesaww that you will speak the truth'.

فقالوا: يا رسول الله، إنا لما قربنا من العدو بعثنا عينا لنا ليعرف أخبارهم وعددهم لنا، فرجع إلينا يخبرنا أنهم قدر ألف رجل، وكنا ألفي رجل، وإذا القوم قد خرجوا إلى ظاهر بلدهم في ألف رجل، وتركوا في البلد ثلاثة آلاف يوهموننا أنهم ألف، وأخبرنا صاحبنا أنهم يقولون فيما بينهم: نحن ألف وهم ألفان ولسنا نطيق مكافحتهم، وليس لنا إلا التحاصن في البلد حتى تضيق صدورهم من منازلتنا، فينصرفوا عنا.

They said: 'O Messenger of Allahsaww! When we were near to our enemy, we sent to them a spy to inform us their news and their number against us. He came back to us and informed us that they are approximately one thousand men, and we were two thousand men. Then a thousand of them came out of their city while three thousand of them stayed hidden inside the city, We thought that these are the thousand men that our companion had informed us about, and they were saying between themselves: 'We are a thousand, and they are two thousand, and we will not be able to face them, and it is not appropriate for us but to go back inside the city until they get frustrated from descending upon us, and they go away from us'.

فتجر أنا بذلك عليهم، وزحفنا إليهم، فدخلوا بلدهم، وأغلقوا دوننا بابه، فقعدنا ننازلهم. فلما جن علينا الليل، وصرنا إلى نصفه، فتحوا باب بلدهم، ونحن غارون نائمون ماكان فينا منتبه إلا أربعة نفر: زيد بن حارثة في جانب من جوانب عسكرنا يصلي ويقرأ القرآن. وعبدالله بن رواحة في جانب آخر يصلي ويقرأ القرآن. وقتادة بن النعمان في جانب آخر يصلي ويقرأ القرآن. وقيس بن عاصم في جانب آخر يصلي ويقرأ القرآن.

We moved against them, and attacked them. They entered into their city and closed its doors. We sat around them outside. When night came upon us, and half the night had passed, they opened the doors of their city, and we were asleep, and there were none among us who were awake except for four – Zayd Bin Harisa on one of the sides of our army Praying and reciting the Quran; and Abdullah Bin Rawahat was on another side of our army Praying and reciting the Quran; and Qatada Bin Al-Nu'man was on another side Praying and reciting the Quran; and Qays Bin Aasim was on another side Praying and reciting the Quran.

فخرجوا في الليلة الظلماء الدامسة، ورشقونا بنبالهم، وكان ذلك بلدهم، وهم بطرقه ومواضعه عالمون، ونحن بها جاهلون، فقلنا فيما بيننا: دهينا وأوتينا، هذا ليل مظلم لا يمكننا أن نتقي؟؟ النبال، لانا لا نبصرها. فبينا نحن كذلك إذ رأينا ضوءا خارجا من في قيس بن عاصم المنقري كالنار المشتعلة. وضوءا خارجا من في قتادة بن النعمان كضوء الزهرة والمشتري، وضوءا خارجا من في عبدالله بن رواحة كشعاع القمر في الليلة المظلمة. ونورا ساطعا من في زيد بن حارثة أضوء من الشمس الطالعة.

They came out in the darkness of the night and rained a shower of arrows upon us, and that was their city, and they were aware of its roads and alleyways and we were ignorant of them. We said to ourselves: 'We seem to have stepped into destruction in the darkness of this night and have no way of avoiding the arrows, for we cannot see them coming'.

We were thinking that when we saw light coming out from Qays Bin Aasim like a flame of fire, and light coming out from Qatada Bin Al Nu'man like the star of Venus and Jupiter, and light coming out from Abdullah Bin Rawahat like moonlight on a dark night, and, light shining from Zayd Bin Harisa more intense than sunrise.

وإذا تلك الانوار قد أضاءت معسكرنا حتى أنه أضوء من نصف النهار، وأعداؤنا في ظلمة شديدة، فأبصرناهم وعموا ـ عنا ـ، ففرقنا زيد بن حارثة عليهم حتى أحطنا بهم، ونحن نبصرهم، وهم لا يبصروننا، ونحن بصراء، وهم عميان، فوضعنا عليهم السيوف فصاروا بين قتيل وجريح وأسير.

And the cascade of lights lit-up the battlefield to such an extent that it seemed like mid-day, and our enemies were in extreme darkness. We could see them, but they were blinded towards us. Zayd Bin Harisa spread us out towards

them until we surrounded them, and we could see them, and they could not see us, and we were the seeing ones, and they were the blindfold ones. We unsheathed our swords against them and killed and wounded them and made them to be captive.

ودخلنا بلدهم فاشتملنا على الذراري والعيال والاثاث ـ والاموال ـ، وهذه عيالاتهم وذراريهم، وهذه أموالهم، وما رأينا يا رسول الله أعجب من تلك الانوار من أفواه هؤلاء القوم، التي عادت ظلمة على أعدائنا حتى مكنا منهم.

And we entered their city and captured their families and children and belongings and wealth, and these are their families and their children and this is their wealth. And, we have never seen, O Messenger of Allah[saww], anything more strange than these lights that emitted from the forehead of our group which placed our enemies in darkness until we were within them'.

فقال رسول الله (صلى الله عليه وآله): قولوا الحمد لله رب العالمين على ما فضلكم به من شهر شعبان هذه كانت ـ ليلة ـ غرة شعبان، وقد انسلخ عنهم الشهر الحرام، وهذه الانوار بأعمال إخوانكم هؤلاء في غرة شعبان أسلفوا بها أنوارا في ليلتها قبل أن يقع منهم الاعمال.

The Messenger of Allah[saww] said: 'Say Praise be to Allah[azwj] the Lord[azwj] of the worlds Who has elevated your status for the sake of the piousness of the month of Shaaban. This was the first night of Shaaban, and the sacred month had passed, and the lights were due to the deeds of your brothers which they did in the beginning of Shaaban, which were Granted to them before they even performed these deeds'.

قالوا: يا رسول الله وما تلك الاعمال لنثابرعليها؟ قال رسول الله (صلى الله عليه وآله): أما قيس بن عاصم المنقري، فانه أمر بمعروف في يوم غرة شعبان، وقد نهى عن منكر، ودل على خير، فلذلك قدم له النور في بارحة يومه عند قراءته القرآن.

They said: 'O Messenger of Allah[saww]! What are those deeds, so that we can also do them?' The Messenger of Allah[saww] said: 'As for Qays Bin Aasim Al-Munkari, he enjoined the good in the first of Shaaban, and forbade the evil, and guided them towards the good, and that is why the light was Given to him when reciting the Quran.

وأما قتادة بن النعمان، فانه قضى دينا كان عليه في ـ يوم ـ غرة شعبان، فلذلك أسلفه الله النور في بارحة يومه.

As for Qatada Bin Al-Nu'man, he paid off his debts during the day, at the beginning of Shaaban, and that is why Allah^azwj Gave him the light on that day.

وأما عبدالله بن رواحة، فانه كان برا بوالديه، فكثرت غنيمته في هذه الليلة فلما كان من غد، قال له أبوه: إني وأمك لك محبان، وإن امرأتك فلانة تؤذينا وتعنينا وإنا لا نأمن من أن تصاب في بعض هذه المشاهد، ولسنا نأمن أن تستشهد في بعضها، فتداخلنا هذه في أموالك، ويزداد علينا بغيها وعنتها. فقال عبدالله: ماكنت أعلم بغيها عليكم، وكراهتكما لها، ولو كنت علمت ذلك لابنتها من نفسي، ولكني قد أبنتها الآن لتأمنا ما تحذران، فما كنت بالذي أحب من تكرهان، فلذلك أسلفه الله النور الذي رأيتم.

And as for Abdullah Bin Rawahat, he used to be good to his parents. The next morning his father said to him: 'I and my mother love you, and that wife of yours hurts us and we are concerned, and I am not certain that if you were to be martyred and she has a share of your wealth, her hatred towards us might increase and she would harm us'.

Abdullah said: 'I did not know of her rebellious attitude against you and her hatred of you. Had I known of that before, I would have divorced her. But, I hereby divorce her right now so you can be secure from her, for I cannot love someone who has hatred for you both'. And that is why Allah^azwj Gave him the light that you saw.

وأما زيد بن حارثة الذي كان يخرج من فيه نور أضوء من الشمس الطالعة، وهو سيد القوم وأفضلهم، فقد علم الله ما يكون منه، فاختاره وفضله على علمه بما يكون منه أنه في اليوم الذي ولي هذه الليلة التي كان فيها ظفر المؤمنين بالشمس الطالعة من فيه جاءه رجل من منافقي عسكره يريد التضريب بينه وبين علي بن أبى طالب (عليه السلام)، وإفساد ما بينهما فقال - له -: بخ بخ أصبحت لا نظير لك في أهل بيت رسول الله وصحابته هذا بلاؤك، وهذا الذي شاهدناه نورك.

And as for Zayd Bin Harisa, the one from whom a light came out brighter than sunrise, he was the chief of his people and enjoying a higher position than them. It was in Allah^azwj's Knowledge what he will be doing. He^azwj Made him to be preferable among you that under his leadership the believers will be achieving victory. A hypocrite soldier from among his battalion came to him intending to spoil relationship between him and Ali^asws Bin Abu Talib^asws, and said: 'Congratulations, congratulations! There is none equal to you in the People of the Household^asws of the Messenger of Allah^saww and his^saww companions. This recitation of yours led to us witnessing your light'.

فقال له زيد: يا عبدالله اتق الله، ولا تفرط في المقال، ولا ترفعني فوق قدري، فانك - لله - بذلك مخالف و - به - كافر، وإني إن تلقيت مقالتك هذه بالقبول لكنت كذلك. يا عبدالله، ألا احدثك بما كان في أوائل الاسلام وما بعده، حتى دخل رسول الله المدينة وزوجه فاطمة (عليها السلام)، وولد له الحسن والحسين (عليهما السلام)؟ قال: بلى.

Zayd said to him: 'O servant of Allah^azwj! Fear Allah^azwj, and do not exaggerate in your speech, and do not elevate me higher than my level. By that you have opposed Allah^azwj and have become a disbeliever by it. If I were to accept this speech of yours, I would become the same (status of a masoom, as you suggest). O servant of Allah^azwj! Shall I relate to you what has transpired from the beginning of Islam and after it, until the time the Messenger of Allah^saww entered Medina, got Fatima^asws married, and she^asws mothered Al-Hassan^asws and Al-Husayn^asws?' He said: 'Yes'.

قال: إن رسول الله (صلى الله عليه وآله) كان لي شديد المحبة حتى تبناني لذلك فكنت ادعى " زيد بن محمد " إلى أن ولد لعلي الحسن والحسين (عليهما السلام) فكرهت ذلك لاجلهما، وقلت - لمن كان يدعوني -: احب أن تدعوني زيدا مولى رسول الله (صلى الله عليه وآله) فاني أكره أن اضاهي الحسن والحسين (عليهما السلام)، فلم يزل ذلك حتى صدق الله ظني، وأنزل على محمد (صلى الله عليه وآله): (ما جعل الله لرجل من قلبين في جوفه). يعني قلبا يحب محمدا وآله، ويعظمهم، وقلبا يعظم به غيرهم كتعظيمهم. أو قلبا يحب به أعداءهم، وبل من أحب أعداءهم فهو يبغضهم ولا يحبهم. - ومن سوى بهم مواليهم فهو يبغضهم ولا يحبهم -.

He said: 'The Messenger of Allah^saww used to love me intensely until he^saww referred to me as his^saww son "Zayd Bin Muhammad^saww" until such time as Al-Hassan^asws and Al-Husayn^asws were born, and I abhorred being referred to like that due to their^asws majesty. And, I said to those who used to call me like that: 'I would like you to call me "Zayd the one freed by the Messenger of Allah^saww", for I do not like to be placed on the same level as Al-Hassan^asws and Al-Husayn^asws'. This did not stop until Allah^azwj Ratified my wish, and Sent down upon Muhammad^saww: *"Allah has not made for any man two hearts within him" 33:4* meaning, one heart which loves Muhammad^saww and his^saww Progeny^asws and magnifies them^asws, and another heart which magnifies other than them^asws in a similar way it magnifies them^asws. Or, one heart which loves their^asws enemies, and one heart which loves those who hate their^asws enemies and do not love them^asws. – and, who consider equal all those that are their^asws friends and those that hate them^asws and do not love them^asws -.

ثم قال: (وما جعل أزواجكم اللاتي تظاهرون منهن امهاتكم وما جعل أدعياءكم أبناءكم - إلى قوله تعالى - واولوا الارحام بعضهم أولى ببعض في كتاب الله) يعني الحسن (عليه السلام) والحسين (عليه السلام) أولى ببنوة رسول الله (صلى الله عليه وآله) في كتاب الله وفرضه (من المؤمنين والمهاجرين إلا أن تفعلوا إلى أوليائكم معروفا) إحسانا وإكراما لا يبلغ لك محل الاولاد (كان ذلك في الكتاب مسطورا).

The He[azwj] Said: "*nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way. Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful. The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another*" *33:4 to 6* Meaning, Al-Hassan[asws] and Al-Husayn[asws] are the first sons of the Messenger of Allah[saww] in the Book of Allah[azwj] and His[azwj] Obligations "*than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends*" treat them in a good manner and with honour, but they cannot take the place of sons "*this is written in the Book.*" *33:6*

فتركوا ذلك وجعلوا يقولون: زيد أخو رسول الله. فما زال الناس يقولون لي هذا ـ وأكرهه ـ حتى أعاد رسول الله (صلى الله عليه وآله) المؤاخاة بينه وبين علي بن أبي طالب (عليه السلام). ثم قال زيد: يا عبدالله إن زيدا مولى علي بن أبي طالب (عليه السلام) كما هو مولى رسول الله (صلى الله عليه وآله)، فلا تجعله نظيره، ولا ترفعه فوق قدره، فتكون كالنصارى لما رفعوا عيسى (عليه السلام) فوق قدره، فكفروا بالله ـ العلي ـ العظيم.

They stopped that and started calling me "Zayd the brother of the Messenger of Allah[saww]". The people did not stop calling me this – and I used to abhor this – until the Messenger of Allah[saww] established brotherhood between himself[saww] and Ali[asws] Bin Abu Talib[asws]'. Then Zayd said: 'O servant of Allah[azwj]! Zayd is a freed slave of Ali[asws] Bin Abu Talib[asws] just as a freed slave of the Messenger of Allah[saww]. I am not equal to him[asws] and cannot be elevated higher than my current status, as it will be similar to Christians' stance who have elevated Isa[asws] higher than his[asws] status. They disbelieved in Allah[azwj], the High, the Great'.

قال رسول الله (صلى الله عليه وآله): فذلك فضل الله زيدا بما رأيتم، وشرفه بما شاهدتم. والذي بعثني بالحق نبيا إن الذي أعده الله لزيد في الآخرة ليصغرفي جنبه ماشاهدتم في الدنيا من نوره، إنه ليأتي يوم القيامة ونوره يسير أمامه وخلفه ويمينه ويساره وفوقه وتحته، من كل جانب مسيرة ألف سنة.

The Messenger of Allah[saww] said: 'That was why Allah[azwj] praised Zayd that you have seen, and his honour that you have witnessed. And by the One Who[azwj] Sent me[saww] as a true Prophet[saww], Allah[azwj] will Give Zayd in the Hereafter which belittles what you have seen in the world from his light. He will be brought on the Day of Judgment and a light will be illuminating in front

of him, rear of him, to his right, and his left, and above him and beneath him, in every direction up to a travel distance of a thousand years'.